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[The Bulgarian House of the Mountains] SL

The only difference lies in the method of heating of the second room. This is not heated as the main room by an open hearth, but by a stove. This is the reason why this room is called soba (i.e. stove). In order to allow the smoke of the stove to escape through the chimney of the hearth, the latter is often built at the party wall and thus it is possible to feed the stove from the side of the hearth (see fig. 44).

This system of heating, the combination of hearth and stove, the latter being fed on the side of the hearth, it is generally seen, in the Slav dwellings and is probably due to German influence (1). The arrangement of the space, however, is in the Slav house entirely different from that of the Bulgarian one. With Slavs, and even with the Serbs of Bosnia the stove (Slav. pec) is in the main room, which originally constituted the entire house (called jisba or kuć'a); this stove took the place of the open hearth because of the German and Latin influence (fig. 45[a-b]). The ante-room, (pitvor) which originally had no heating, was changed into a kitchen with a hearth (called kuchyna in Czech or kyha in Serb) (2) since the time when the opening of the stove it was moved and opened on the party wall, so that the fuel could be cast from the ante-room; for in front of the mouth of the stove, a base for a hearth was thus created. (Fig. 45[c] and 46).

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inating from the Greek and are to-day used in the written Bulgarian language: gonia (γωνία)=corner; dilavia (λαβίς)=pincer; enghistra (ἀγκιστρον) =hook; kerami (κεραμίδι)=tile etc.

1) The word **isba** which is also used by the Bulgars, and means the house or rather the basement is found in Russian texts of the 10th and 11th centuries as «istuba» and originates from the German word «Stube», meaning a place for baths, equipped with a stove, and generally a warm place (**Niederle,** Manuel 2, 105. **E. Berneker,** Slavisches etymol. Wörterbuch, word istuba (istba, izdba, izba). According to **Niederle,** op. cit. p. 106 Note 3 «Slavs may have even before learned to know the very oven through their immediate relations to the Greeks (Romains) and the Greek towns of Pontos. The construction of the upper floor and other details of the Russian and generally the Slav house are also due to the German and Norman influence». (**Niederle,** ibid. 2, 108).

2) This changing of the ante-room (antichambre or vestibule according to Niederle) into a «cuisine à foyer» (kitchen with a fire-place) was not performed with all Slav peoples and is not older than the 11th cent. We do not see it with Russians, part of the Poles and Slovaks, who preserved the vestibule as a non-heated room (**Niederle,** ibid. 107 foll). Cf. **R. Meringer,** Das volkstümliche Haus in Bosnien und der Hercegovina in Wissenschaftl. Mitteilungen aus Bosnien VII, 1900 Wien, 248 foll.

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Among Bulgarians, on the contrary, (Fig. 44) the open hearth (ognichte) is always to be found in the main room which, as it is shown by its name (kăsta=house), originally constituted the whole

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Fig. 45 Three developing forms of a Slovak house in W. Karpathia. jisba=room, ohnisko=hearth, pitvor=ante-room, pec=stove, kuchyňa=kitchen (L. Niederle, Manuel de l'antiquité Slave 2, 107).

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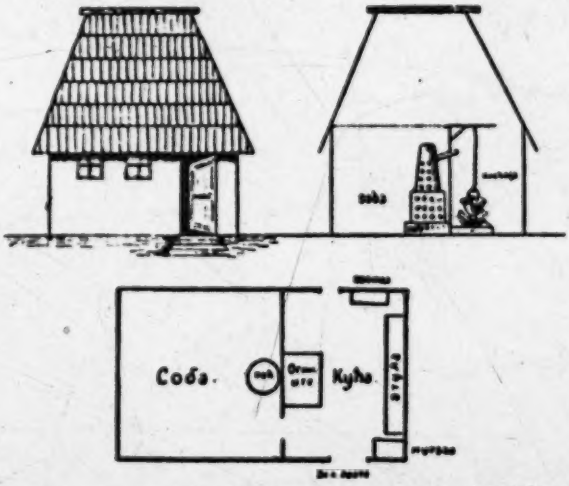

Fig. 46 Plan and section of a Serb house (kuc'a) of Bosnia, after R. Meringer (soba=room with stove, kyha=kitchen)

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house. This hearth is often built on one of the main walls or in one corner of it and the stove is in the other room, which is called «soba». On the other hand, this combination of hearth and stove in the Bulgarian house is neither old nor is it generally found since, according to Jirecek's descriptions, bublished towards the end of the 19th century: the Bulgarian house «usually consists of a single space levelling with the

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earth. The roof is always of the saddle-type and is covered with tiles. In the old days, as it is said, the roofs were covered with thatch and wood. The roof is supported by coupled beams. Originally, the house was divided into two parts: the kitchen and the room».

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«It is characteristic, he says, to note the open fire-place at the kitchen wall, which is usually kept even after the kitchen has been made into a room. An iron stove is also used now. The house is usually approached through a covered terrace, occupying part of the front wall and supported by small arched pillars, that gives a very characteristic appearance to these buildings. In the old days, most of the houses had a balcony or a covered portico extending all along the front of the house. These disappeared in the course of various changes, but their traces can often be seen as yet».

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«The characteristic mark of the house is given by the fire-place, that is all black from the smoke of years. A chain hangs over the fire-place.... Also the bread is baked there; a big, semicircular cover is used for that purpose. This cover is placed over the bread, and live coals are placed over the cover which bakes the bread».

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When further examining the architecture of the Croat villages, the Russian investigator finds «many common elements with the Eastern — Slav shapes — many more than with the Serbs and the Bulgars. The new houses are made of stone, but many old houses have remained which were not made of round bars but of adzed wood logs, or of wood planks, placed aslant. The ends of the logs protrude irregularly. Roofs are all of the eagle type and project from the walls very strongly. Most of them are covered with tiles, but there are some made of thatch. The one-storey houses prevail, and the plan of the house is very primitive. One can often see houses with only one room, but, as a rule, we see houses with two or three rooms. One of the rooms is called «hiza» (as the entire house), and the other, «hizitsa». If there is a third room, this is either an intermediate passage with a fire-place or a cellar... The most interesting point is that almost all the old houses have a petchka (stove) of about the same type as the Russian one. On the wall facing the stove and diagonally, we can see the ikons and photographs hanging there. This is similar to the Russian «good corner»... (p. 132).

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The general conclusion Tokariof draws from his remarks on the architecture of the Balkan Slav peoples is particularly didactic. He says: «The popular architecture of the Croat village, near Zagreb, completely differs in its whole from the architecture prevailing in

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